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RUSH
BOX 6

[23] On the origin of evil of every kind.

H. I have said that Debility is the predis=
=posing cause of all Diseases. But ~~to~~
~~to~~ I will not rest physical evil alone
upon debility – It is the cause of ~~all~~
evil of all kinds.
~~the moral evil~~, (as I hope to prove
hereafter). I shall only give you the
outlines of my opinions upon this
Subject. —

~~Evils~~ I shall divide Evil into two
kinds. Physical & moral. Physical
includes the evils which exist in the
human body, and in the Globe. Moral
includes the evils which exist in the
mind. —

consists in & is
Evil of all kinds ~~consists~~ ~~is~~ derived
from original debility. ~~It is the Abstrac~~
=tion

~~x produces o ir irregular/ morbid~~
~~excitement, which constitutes~~
~~the ope essence of disease. where~~
~~it continues long without being~~
~~subdued its effects are error loci,~~
~~or fluids & solids occupying places~~
~~which do not belong to them, &~~
~~a destruction of substance, or a~~
~~solution of Contiguity.~~

~~of good, which is~~ In consequence of this debility, ~~derangement~~ derangement takes place. This derangement ~~is~~ ~~consists~~ consists in 2^{ly} an error Loci, or in an abstraction of what has been called the fitness of things. ~~Excess or deficiency of motion attended with~~ 1 Irregular motion. & 3^{ly} Solution of Continuity. Evil in the first instance is always negative. Its positive ~~effects~~, appearances, are always effects only of a negative cause.—

1 In the human body debility, ~~is~~ either ~~in the~~ acute, or chronic, is the cause of all diseases.— ~~Thus far But~~ This debility is ~~disease in a negative form. It is~~ the Abstraction of Strength only. It is a negative quality.— The effects of this debility are positive. They consist

in ~~occasional~~ morbid or irregular action, ~~or deficient, or action~~ which ~~this~~ produces; — ~~in~~ error loci — ~~the~~ a defect of motion; ~~in undue mixture~~ ~~and~~ and a destruction of substance — [Fevers consist only in irregular motions — ~~In~~ Dropsies ~~and~~ Palsies — apoplexies or in error loci — a tendency to putrefaction — in ~~due~~ undue mixture; — and wounds ~~in~~ a destruction of substances or of organization] nothing new, or no evil of any kind is introduced into the system in any of the above ~~diseases~~ cases. They all depend upon derangement, or what has been very happily called Disorder, They are all positive effects of a negative cause.

But are not the contagions which produce the small pox, & the measles, — the

miasmata wch: produce pestilential diseases, ~~plagues & the yellow fever~~ real or positive evils? No —they are not. — The small pox, and the measles are inoffensive to Brute animals. They produce fevers & eruptions in the human body from an error loci. They are an undue mixture of things not related to each other, or a mixture of them in an undue proportion. ~~Those~~ The contagion of the small pox & measles, ~~are~~ ~~[illegible]~~ serve for any thing we know some valuable purposes in the creation, & ~~may~~ appear to be ~~an~~ ~~a~~ a misplaced appendage only of ~~some~~ a necessary part of the globe. — a peice of bread sliding into the windpipe, produces a serious diseases & sometimes death. But who upon

~~V But we not the~~

this account will ~~cost~~ brand the bread with being of a malignant, or morbid nature. - It produces a disease only from an error loci. - Had it followed the law of nature imposed upon it, it would have descended into the Oesophagus, & quietly nourished the body.

But are not the ~~contagions of the~~ miasmata wch produce those Plagues & the yellow ~~fever does~~ fevers, which desolate whole cities & Countries, real or positive evils? I answer - No they are not. - ~~The contagion~~ They act only by being misplaced, or by an excess in their quantity acting by their stimulus upon the human body. To vegetables the miasmata wch produce the yellow fever are said afford a most cordial & agreeable

nourishment, or if this be not admitted, a necessary stimulus. In the body ~~they~~ these miasmata ~~contagions~~ induce
disease only by their excess. A moderate
quantity of the miasmata which produce ~~contagion of the~~ yellow
fever, when admitted into the system ~~or to~~
~~large is~~ I can say from experience
is a cordial, and a large quantity
of it, when opposed by a low diet,
supplies ~~in~~ by the vigor it imparts to
the system, the absence of ~~cordial~~ stimulating
aliment. [To the stimulus of this conta-
-gion upon my system, I ascribe my
having ~~[illegible]~~ performed labors in the year 1793, the
4th part of which (under under cir-
-cumstances) would have destroyed me
in a few days #. Were it possible to
bottle up ~~this contagion, & to~~ these miasmata & ~~live~~ ~~prevent~~

‡ again – not only the miasmata, but
the filthy matters which [illegible] emit them
in our Docks, & ~~Streets~~ & alleys, are not positive evils.
They are so only from their relative situation.
– when conveyed (as they ought to be) to
the fields & gardens in the neighbourhood of
cities, they produce luxuriant crops of Clover,
& the most delicious ~~fruits~~ fruits.

‡ And yet who has considered
Opium as a real or positive evil? on the
contrary – it is one of the greatest blessings
of this life – & hence it has been happily called "magnum
Dei donum" by Dr Mead. ‡

afterwards to prescribe it in limited doses, ~~its multiplication in the system,~~ a more powerful & more agreeable cordial could not be ~~in~~ introduced into the materia medica. — Be not surprised at this ~~sentiment~~ assertion. Opium is a more deadly poison than ~~the contagion of~~ ~~either the plague~~ the miasmata of the plague or ~~or the~~ yellow fever, when taken into the body beyond a certain dose. Thou-sands have recovered from an ~~overdose~~ excessive of the ~~contagion~~ miasmata of the plague & yellow fever, but few have recovered from large & disproportioned doses of Opium.

The same observations apply to all poisons whether animal — vegetable or mineral. — They are

all relative terms. what is ~~the~~ to poison man, is the food of certain Animals, & vice versa. They produce death only by derangement, or an error loci.—

The smell of Cheese, produces faintness in some people — but who will say that Cheese is an evil? The other cases of morbid sympathy, or wh. is called Antipathy, may all be resolved into derangement, or error loci.—

But is not pain positive evil? no — It is nothing but an excess ~~or~~ ~~a deficiency or~~ of what in an inferior ~~or superior~~ degree ~~is called~~ we have proved to be pleasure.

Are not offensive smells —

Discord & Deformity real & positive evils?
- no - they are not — The smells
which are offensive to man are
grateful to many Animals. even the dead
bodies of our friends ~~to~~ afford the highest regale to ~~many~~
birds & insects and beasts of prey.

The Evil of our Globe in like manner may be
resolved into derangements, or disorder
from the Abstraction of some supporting
power. — Barren Soils - Sickly Coun-
-tries - Hurricanes - hot & cold -
wet & dry seasons - Harmattan &
Syrocco Winds, ~~are~~ & Earthquakes - are
all the effects of error loci, or of excess
or deficiency of quantity, or motion.
There is no evil in a barren soil.

& devour the fruits of the earth intended for
the support of man & of beasts, are ~~not~~ evils
only from their number or from being misplaced, or from occupying places ~~or feeding wrong~~
~~relation~~ or feeding by mistake ~~or fe~~ upon
aliment not intended for them. E.g: the ~~natural~~
~~fond of~~ Spider so terrifying in our parlours, was
intended to live only in ~~the~~ our stables upon
the knats & fleas which infest the bodies of
our cattle. Here he is a positive good: The
knats & fleas are ~~properly~~ probably out of their proper
place ~~upon the~~ when they are sucking the blood
of our cattle. They were probably intended to
destroy evil in some other way, or to live upon
matters that produce disease, or deformity in
our world. There is another use of the Spider
which shews that he is not a positive evil,
~~but~~ & that is he discovers the continuance of
good weather by the length & number ~~the~~ of his webs.

It is an undue mixture of clay & sand. The same soil may be made fruitful by a new arrangement of those two Species of Earth. Even Insects which either alone or in swarms terrify & annoy, us; or ~~or poison~~ V

Let us next take a view of ~~the~~ moral evil. This like Disease consists only in debility, ~~or is a~~ & is originally of a negative nature. It is an Abstraction of Strength or what has been called power by metaphysicians from the will. ~~D~~ moral Evil therefore like natural, consists only in Derangement or disorder. nothing new; is created or introduced into the mind. The Strength or power in the will, may be considered as a pillar

which supports the Order, ~~of~~ ~~symmetry~~ and beauty of a perfect and well contrived fabric, filled with a variety of furniture all arranged in its proper place, so as to be convenient — useful — & orna=mental. — no ſooner is this pillar, removed, that the whole fabric tumbles to the ground, and universal disorder & derangement take place in the form of the building. & in the order of all the furniture. nothing but deformity appears to the eye. the ſmooth & brilliant articles of Glaſs — China & the ſplintered articles of highwrought furniture of wood, now wound and lacerate the hands that touch them.

the ~~ints~~ harpsicord which ~~emitted~~ adorned
and enchanted the parlour now emits
when struck, ~~none~~ ~~at~~ ~~or~~ ~~in~~ discordant
sounds from the rupture of its strings,
~~as~~ or its, from lying ~~turned~~ upside downwards
in its fall. ~~The liquors materials of~~
~~the buildings or the provisions of the~~ ~~which~~
~~are contained~~ ~~its~~ ~~in~~ A ~~the~~ occupancy appendage of ~~its~~
this building ~~occupancy~~, once concealed from the
eye, ~~& perfectly inoffensive~~ now
emits an offensive smell. All
~~its is~~ this derangement, — disorder — &
deformity, — together with all the
pain they give to our senses, are
the effects of the abstraction of the
pillar which supported the building;

√ Sin a Unit viz Self love is fons numeri - all vices connected from it - all bigotry which wd exclude from salvation those who dissent from ym: or who have died in their sins - When man "~~√ Self love~~ fell - he fell into himself."

Debility in the Will led to it - is irregular Action - crooked Action - &c We do object to Unity of Deity because he appears in his Attributes in his works in his persons which Thompson calls ye "varied God"! - just so &c

The Soul of man one & yet how numerous his faculties &c - "tota in toto, et tota in qualibet parte" - Self love in ~~every~~ all Sin, & in each, alike full.

nothing new or positive is introduced into it. Its evil is wholly negative — to us, only it produces positive effects.

Let us apply this illustration to the Mind. By the loss of the power or strength of the will, all the faculties of the mind are deranged, or misplaced. or to use a Scriptural phrase analogous to our Simile. they are *fallen* — that is from Order. But no new faculties or new principles of Actions in the original faculties are hereby introduced into the Mind. E.g. the vice of Selflove is nothing, but the principle which originally connected man with his Creator & the whole human race, *inverted* upon an individual that is - himself. *Pride* is nothing

√ malice is nothing an ~~unexplained~~ aversion ~~from~~ translated from *things* to *persons*.

14

but the principle of dignity ~~[illegible]~~
from ~~his~~ the Understanding, into ~~the~~
imagination. Envy is nothing but
dislocated ~~[illegible]~~ emulation. Anger ~~in excess~~
is nothing but an excess of a ~~a~~ just abhorrence of
evil. The love of ~~the~~ fame ~~to which~~
~~Dr Young has defined to be "avarice~~
~~of air~~", is nothing a ~~wrong~~ direction an original of ~~a~~ a love
of immortal happiness. In this man-
-ner, I might go on & shew, ~~that~~
every Vice is nothing but an inverted
or misplaced Virtue, or in other ~~[illegible]~~ words
a Virtue out of joint. As misplaced
fluids, & convulsed, or dislocated solids
produce pain in the body, so inverted
or misplaced Virtues produce misery –

—

V support this idea of moral evil. — hence we find the ways of sin compared to a crooked path, a wilderness &c ~~bo~~ all of which indicate derangement & confusion only, and not the formation of any new or positive principle. —

in the mind. hence the same necessary con-nection between sin & misery, that there is between disease & sickness or pain. The scriptures every where v

This view of the origin of moral evil is not originally my own — Altho' it was first suggested to me by contem-plating the origin of ~~disea~~ evil, or Disease in ~~the~~ human body: I have ~~lately~~ been made happy in finding that the same opinion was held by Mr Edwards of New Engd. & has been published by him in ~~his treatise upon original sin~~ one of his works [It has since been held by Dr Priestley]. — I am the more pleased with it as it ~~se~~ vindicates

all the moral perfections of the Deity from having had the least influence in introducing evil into our world. – when man fell, ~~for~~ ~~there~~ was an abstraction only of the divine power from his will – this attribute is not always ~~al~~ alike active. – It may be quiescent, consistent with the perfection of the divine Character – But wisdom-holiness goodness ~~wisdom~~ – and mercy are always the same – & cannot cease to ~~act~~ to be active for a moment. – There was no abstraction or diminution of the exercise of either of those moral attributes towards man in any situation in which he can be placed either by sin, or misery. There is a difference only in the manner in which these

√ By ~~this~~ means of this new mode of communicating happiness you will perceive the mass of it is encreased, upon the principles formerly delivered in treating upon the proximate cause of pleasure & pain. the relish for good is hightned by contrasting it with evil, and the ~~strength of~~ the sensations of pleasure are rendered more acute, more delightful & more durable by these having descended from the painful to the pleasurable point.

Attributes are exercised. In a state of innocence – they ~~have~~ shone directly upon man, – but since his fall they are conveyed indirectly, but wth: increased lustre & force upon him, thro' the ~~medi~~ person of a mediator.

In the restoration of the mind, to its original order – ~~nothing more~~ the first thing to be done – is to ~~restore the~~ impart strength to the will. All the disjointed faculties of the mind, soon follow the reerection of this pillar of the mind. ——

~~The analogy~~ Let it not be supposed that because moral evil was originally negative & that nothing new was introduced in the mind by it – that there is

V It ~~cannot~~ would be criminal to dismiss this subject without ~~expressing taking notice~~ expressing our admiration of the infinite wisdom & goodness of the Supreme Being in thus encreasing & multiplying ~~happiness~~ good by means of evil, & happiness by means of misery. Let ~~superficial~~ philosophers cavil at the attributes & works of the Deity. — But let Physicians to whom the moral & physical world appears ~~have been studied the laws of sensations,~~ ~~and discovered the Unity of moral & physical and traced the~~ to have but One nature & but One end, say with the poet that "all apparent discord — is harmony — not understood" "all partial evil, universal good."

less malignity in it upon that acct: or that or less expensive mode of destroying it might have been contrived by the Deity. — The effects of evil are negative *positive*, they are real injuries. and as such they ~~can~~ could ~~neither~~ not be forgiven in any other way than in that which ~~without any atonement~~. But this ~~as it is~~ ~~be reduced into~~ pointed out in the Scriptures is foreign to my subject. — V

The Analogy of disease & evil you see is very *Striking*. 1 One cause viz Debility, has introduced all the diseases of the human body. In like manner One ~~sin~~ cause — viz: Debility, in the will introduced all the moral evil into our world. — 2 Both their effects innumerable. Who can number all the modifications of ~~all~~ diseases of the body, or all the vices of the mind in

V The excitability is nearly the same whether it be from causes which act upon ~~excited~~ elevated, or depressed it ~~direct or indirectly~~, provided it be brought reduced excitement on suddenly. If the causes which induce debility act upon the system for a long while the excitability is ~~exp~~ often so completely expended, that that no disease is produced. ~~But some of these hereafter~~. I beg your attention to this remark. I shall repeat it. ~~or~~ to be proved hereafter. ~~But further the debility arising be~~

all their ~~an~~ almost infinite Variety of forms - degrees - & combinations? 2

Let us now return to our inquiry into the nature of disease. Having I hope established the truth of my 1 proposition, viz that Debility is the universal predisposing cause of disease, I proceed 2^{ly} to II Prop: that Debility from all its causes is followed by encreased excitability, or an encreased disposition to be acted upon by stimuli whether external, or internal; or whether they act upon a part, or upon the whole of the body. This I proved to you in my lectures upon the proximate cause of fevers].

V I am not the original Author of this proposition. It is to be found in the works of Dr Hoffman tho' expressed in Other words. They are "atonia gignit Spasmos". This Atony is debility. and the Spasms which are generated by it. I shall say hereafter are ~~but one~~ one of the forms of ~~dis~~ disease ~~is~~ or morbid excitement.

^
V

III Prop: Debility is the inviting cause of morbid, ~~or preternatural~~ or irregular excitement, or wrong action, and in this species of excitement, consists disease. The Electrical rod does not more certainly invite or attract the lightning from the clouds than debility whether general, or local ~~attracts~~ invites this ~~preternat~~ e: ~~or~~ irregular or morbid excitement. Take notice here that I say Disease consists in ~~preternatural, or~~ irregular or morbid excitement, or wrong action, for Excitement may be excessive & not morbid, thus for example

we are all like Goldsmith
"inspired idiots"